

A
S E R M O N,

PREACHED IN THE
CATHEDRAL-CHURCH

OF
HEREFORD,

On TUESDAY, 3^d of AUGUST, 1790,

AND PUBLISHED FOR THE BENEFIT OF
THE HEREFORD INFIRMARY,

By JOHN CLUTTON, M. A.

RECTOR OF KINNERSLEY, HEREFORDSHIRE.

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TO
THE RIGHT REVEREND
THE LORD BISHOP OF HEREFORD,
S T E W A R D
FOR THE
INFIRMARY - MEETING,

AND TO EVERY OTHER
FRIEND OF THE CHARITY,
THIS SERMON,

PUBLISHED IN OBEDIENCE TO
HIS LORDSHIP'S COMMAND,

AND AT THE
REQUEST OF THE GENTLEMEN PRESENT,

IS MOST HUMBLY
I N S C R I B E D.

11

A
S E R M O N.

LUKE X. 33, 34.

— *But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him.*

HUMANITY to the AFFLICTED is beautifully exemplified in this description.

The parable, from which it is taken, comes from so exalted a Teacher, and conveys so admirable an illustration of the duty, which we are assembled to promote, that, familiar as it is, the present introduction of it may not be altogether unwelcome to the most conversant in holy writ.

Among the various schemes to ensnare and betray our blessed Lord one insidious effort was made by a Scribe, who *tempted him, saying, "Master, what shall I do to inherit eternal life?"* The question involved the greatest of all concerns.---It was proposed to HIM, who was most able to resolve it: and the answer given was such as became Divine Wisdom. Jesus referred the inquiring Scribe to the revealed will of God; that written law, which his profession engaged him to make his study. He directed him to the great principles of human duty, on which alone could be founded any hopes of eternal happiness: the LOVE OF GOD, his maker, and the LOVE OF MAN, his neighbour. The admonished lawyer, *willing to justify himself* against charges, which self-conviction perhaps had inferred from our Saviour's words, said unto Jesus, "*And who is my neighbour?"* His divine Instructor answered him in a parable too plain not to appear to the minds, and too affecting not to move the hearts, of his hearers. The beautiful simplicity and perspicuity of language, wherein it is delivered, must render apology for reciting it unnecessary, and every explanation superfluous.

"A certain man went down from Jerusalem to
Jericho,

Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain *priest* that way; and when he saw him, he passed by on the other side. And likewise a *Levite*, when he was at the place, came and looked on him, and passed by on the other side. But, a certain SAMARITAN, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast; and brought him to an inn; and took care of him. And, on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

That we may conform ourselves to this proposed example, and breathe that spirit of benevolence, which our Saviour meant to inspire, it may not be unsuitable,

I. To

I. To inquire into the particular and general design of this parable, and other evangelical precepts of the like import: And,

II. To make a practical application of the subject; keeping in view the conduct of the good Samaritan, as a becoming pattern of Christian imitation, in due obedience to our Lord's commands, in humble conformity to his all-perfect example, and in suitable regard to the purposes of our present meeting.

I. The immediate object of the parable must be manifest to every one that bears in mind the national hatred then subsisting between the Jews and Samaritans. To so high a pitch was their antipathy carried, that they would have no interchange of good offices, nor any, the slightest, communication; but even took pains to pass each other without touching through fear of being polluted. To such uncharitableness what an amiable contrast does our Saviour draw! He represents the compassionate Samaritan, far from disdaining to touch the Jew, going directly to him, binding up his wounds, setting him on his own beast, conveying him to a place of safety and hospitality, and making liberal provision for his wants both present and future. Thus skilfully

fully did the Son of God apply his instructions to reconcile two nations so much at variance.

But, we presume, the moral of the parable was not to be confined to the inhabitants of *Judea* and *Samaria*. Wheresoever the Gospel is preached throughout the world, there must the precepts of Jesus Christ be listened to and obeyed. What he said unto the Jew, he now saith unto every Christian: "Go, and do thou likewise." 'In whatever nation, of whatever country, religion or condition you meet with a suffering fellow-creature, regard him as a brother; a brother not only to you, but to me your Redeemer; and be unto him as charitable a neighbour as the good Samaritan was to the Jew.'

It is from the operative influence of such evangelical precepts, enforced by the most illustrious of examples, that Christians are expected to excel all other people in the practice of universal charity and beneficence. For, though Reason and the Mosaic Law previously declared the duty of man to man; yet it was the GOSPEL, which brought the strongest motive and encouragement by promising to reward such obedience with the blessings of *eternal life*. Hence
what

what the Prophets figuratively foretold of the latter days is actually coming to pass wherever the Gospel is made the rule of conduct. There the glorious æra is begun, in which *the wilderness and solitary place shall be glad. The desert rejoiceth, and blossoms as the rose. The weak hands are literally strengthened, and the feeble knees confirmed. The lame man leapeth as a hart; and sorrow and sickness flee away.*

These, doubtless, are the peculiar blessings of Christ's Kingdom; the happy fruits of His Religion, and particularly of that commission, which was one of the first He gave his disciples, when He sent them forth to proclaim the kingdom of heaven. "Go," said the benevolent Saviour, "preach the Gospel; and as ye go, HEAL THE SICK." A commission not yet forgotten by many followers of Christ, who have the godlike disposition, though not the miraculous power, to *heal all manner of sickness and all manner of disease among the people.*

To this spirit of Christianity must be ascribed the many INFIRMARIES and HOSPITALS, which now adorn this land, erected and maintained by the voluntary subscriptions and contributions of the Benevolent for the reception of the afflicted
 Poor.

Poor. It is not merely to opulence and refinement that they owe their origin. Such works of public charity were unknown to Pagan nations, however wealthy and refined. The records of Heathen Antiquity may paint in gaudy colouring the perfection of their silver and golden age. The virtuoso may extol the monuments of Roman riches, power and public spirit. A Christian country and a Christian age have nobler subjects for boasting. Their principles spur them on to works of greater utility; to monuments of more permanent glory. Was ever country so renowned for rational religion, and well-directed humanity as Britain? Was ever age more justly entitled an age of enlightened piety and charity than the present? What is it, but a principle of piety, that now enables this late-dismantled Temple to rise out of its ruins with renovated grandeur? What is it, but charity, that reared and has for several years supported that valuable edifice, the object of our present concern, which is in want of nothing but the continuance of support?

Was ever Roman liberality so disinterestedly and usefully displayed? No; celebrated as they are by some for their religious rites and hospitable acts, it is demonstrable that their theology

was

was the creature of superstition, and their humanity of self-interest. It is true, they worshipped a divinity, as guardian of the rights of hospitality; but the enlightened mind sees the object of their worship in its true colours; *wood or stone, graven by art or man's device*. It is no less true that the pledge of hospitality was interchanged with men of foreign countries, transmitted from father to son, and sometimes suspended the bloody ravages of war: but the motive was selfish, and the office *thankless*; they *did good only to such as did good to them*. They regarded not the poor and unfortunate: they knew not Him, who *made of one blood all nations of men*. Other objects grand in appearance, but useless in reality, engrossed their public spirit and attention. Many a temple, indeed, was erected by them, but dedicated to imaginary deities: none was inscribed TO THE KNOWN GOD; none was set apart for the substantial duties of humanity. Many a triumphal obelisk was raised to gratify the vanity of the living; and many a vain mausoleum to commemorate sometimes the worthless dead: but no kind receptacle was provided to receive and re-animate the friendless, that were ready to perish. Magnificent theatres abounded for public amusement: but not one house of public charity could, as here,
be

be found, to which the benevolent might bring the wounded or diseased; might transfer them to another's care, ready at all times to make proper applications to their wounds or administer medicine to heal their sickness. Such truly pious and charitable edifices could be built on no other *foundation* than that *of the Apostles and Prophets, Jesus Christ himself, being the chief corner-stone.*

Thus have we seen it to be the object of our Saviour's injunctions, the providential working of his power, and the happy consequence of his religion that men be ready to compassionate and relieve the sufferings of their fellow-men.

To point out a suitable manner of expressing this compassion and of administering this relief, an excellent pattern is proposed to our imitation in the conduct of the good Samaritan, which I shall beg leave,

II. To recal to view, as a motive to the observance of Christ's commands, in conformity to his all-perfect example, and becoming regard to the purposes of our present meeting.

From the fair tablet of humanity here held up to view it were an easy task for a contemplative
mind

mind to sketch a strong resemblance. It were an easy task to trace the line of Christian charity from this pattern of the good Samaritan. This would be an easy task, but it is not necessary. We have instances already prepared to our hands. Every constant benefactor to the Institution, in behalf of which I plead, treads as far as circumstances admit, in the Samaritan's steps. Does he by chance see or hear of any afflicted fellow-mortal, whether acquaintance or stranger, friend or foe, bleeding from the "*wounds*" of casual misfortune, or "*half-dead*" from the attacks of disease, without *raiment*, without *money*, without *friends*? Instantly he feels compassion for him; straightway he goes to him; examines his wretched case; and finding it real, he administers the balm of consolation; conveys him to that hospitable mansion, provided for all such, and there consigns him to care and attendance equally humane, and to skill and management superior, probably, to his own.

It might be deemed trifling with your time, were I to observe how nearly the original word translated an *Inn* corresponds to that of an *Hospital*; and how far the purposes of an Hospital, such as THIS, resemble the use, to which the Samaritan applied the Inn. As little interesting might it be
to

to specify the sterling amount of the sum left for the expences of the wounded Jew; or to state, that what was in our Saviour's day *fifteen pence* (which two Roman denarii made) would now, allowing for the decreased value of money, be found sufficient, in this wise application of it, for the relief and restoration of many a "*wounded*," many a "*half-dead*" fellow-christian. This however should not pass unnoticed: the Samaritan thought it not a full discharge of his duty to furnish his patient with present necessaries. He made ample provision for his future wants; and still, as he departed, said unto the host, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The charity, which only half-relieves, is a "tender mercy" that may be called "cruel." It gives the sufferer hopes that his pain and misery will be quite removed; but soon leaves his hopes to fall from their uplifted state down to the wretchedness of despair.

To you, who have acted, and are disposed still to act, like the good Samaritan, it would be ungenerous, it would be ungrateful, to intimate any apprehension here of that fatal change, which

B

charity

charity stopped or interrupted might produce. Yet, it is our office to *put you in mind* (and such can be the only occasion for this address, to put you in mind) that so long as man is mortal, and the vicissitudes of life prevail, so long must the receipts of this Institution fluctuate and require timely recruitings; so long must the regretted death, or sad reverse of the fortunes, of contributors occur, not only to impel, but to justify applications for a continuance of present subscriptions, and a bountiful *loan* of fresh contributions. For it is but a *Loan*, as Christians know, a loan unto the Lord, that we solicit. “ He
 “ that hath pity upon the poor lendeth unto the
 “ Lord; and look!---what he layeth out, it shall
 “ be paid him again;” paid him in full measure; not with fleeting and perishable riches, but with treasures, which never fail,---the blessings of
 “ *eternal life.*”

From such a profitable, as well as reasonable service, who can, or who would plead an excuse? Scarce any, save the very objects of this charity, are so poor, but that they may spare a trifling pittance to procure so great a recompense. Even *the Widow's mite* was accepted with commendation, and will be increased and repaid, a hundred-fold. Much less can the

RICH

RICH excuse themselves. They are, as to temporal blessings, the favourites of Heaven; therefore, they are bound by every tie of gratitude. In the sight of God, they are but the stewards, and must be the dispensers, of his bounty. Nor only duty, but interest urges them to deal out the due portion of their alms; for by this means they will make to themselves friends of the mammon of unrighteousness. "Be merciful" then, every son and daughter of humanity, "be
 " merciful after thy power. If thou hast much,
 " give plenteously; if thou hast but a little, be
 " not afraid to give according to that little. For
 " so thou layest up a good treasure for thyself
 " against the day of necessity."

It is plainly *the WILL of our heavenly FATHER*, whose will we were sent into the world to do; it is evidently the purport of our blessed Lord's instructions; the characteristic of his disciples; that we *love one another as brethren*; and as brethren, *bear or alleviate one another's burdens*; that to prove ourselves his disciples, we must be united in social sympathy, as members of the same *mystical Body*, of which *if one member suffer, all the members should suffer with it*.

Such are the dictates of our religion; such the very first and plainest principles of Christianity.

The GOD of Christians is the God of comfort ; the Father of all mercies. He is all-wise to provide for, all-powerful to protect, all-good to relieve, assist and bless us. Yea, like as a father pitieth his own children, so doth the Lord extend his mercy and care to the poorest, the meanest of his servants.

In imitating such kindness, we shall conform in some degree to the example of the SON of GOD, whose steps we are enjoined to follow. He was the SUN OF RIGHTEOUSNESS, that arose with healing under his wings ; healing for all infirmities natural as well as moral.---He was the great PHYSICIAN both of the soul and body, healing all who had need of healing.---He was the kind FRIEND, who wept with the weeping family, and restored the object of their grief to life and health, and the joyful embrace of his late-mourning relations.---He was the righteous SAVIOUR, who took upon Himself our infirmities and bare our sicknesses. And at the last day, the day of acceptance and blessing to the pious and charitable, the day of rejection and condemnation to the wicked and unmerciful, He will come again in the majesty of infinite power, and as the great JUDGE of mankind, will proclaim to surrounding men and angels ;
 “ These

“ These are the blessed of my Father;” for, in the persons of my brethren, “ I was hungry, and
 “ they gave me meat: I was thirsty, and they
 “ gave me drink; a stranger, and they took
 “ me in; naked, and they clothed me; sick,
 “ and in prison, and *they ministered unto me.*
 “ Come, therefore, ye blessed of my Father;
 “ inherit the kingdom prepared for you.”

Can any motive be wanting after this? Or can any human eloquence be so prevailing to instil *the same mind into you, which was in Christ Jesus?* Need we call up a Roman Orator to tell you that, * “ Men cannot make a nearer approach
 “ to the perfections of the Divine Nature, than
 “ by dispensing HEALTH TO THE SICK?” Or, must the eloquence of distress strike upon your senses to move your pity? No; rather will we hope, that the appeal to your principles, as CHRISTIANS, will be sufficient; and trust, that your wonted exertions in this *labour of love* are an infallible earnest of your future munificence.

* *Homines ad Deos nullâ in re propius accedunt, quàm salutem hominibus dando.*

CICERO:

Resting on this hope and trust, as well as knowing what Advocates have been here before me, I purposely omit many secular considerations; and would leave the merits of the cause rather to your religious principles, and to the convictions of your judgments, than the feelings of your passions. It might be no difficult task to influence these by exhibiting pictures of the deepest and most interesting woe. And would to God they were *but ideal* exhibitions! But your own remembrance unprompted will bring back a most tragical scene of casual misfortune within these walls, at sight of which compassionate minds were affected with sympathetic sufferings, and charitable souls, unable to *pass by* with the *Priest and Levite on the other side*, hastened to the relief of the *wounded and half-dead* artificers, who survived their breathless companions; conveyed them to yonder HOUSE OF HEALING, and blessed Heaven, that put it into christian hearts to make such ready provision for sudden accident, as well as lingering disease!*

Another

* The accident above alluded to happened in February last. In carrying on the repairs of the Cathedral, it was found necessary to take down a part of the roof in the west aisle remaining after the great fall in 1786. For this purpose scaffolding was erected in the
inside,

Another subject for this particular exercise of charity will present itself to such of you, as are in habits of visiting the cheerless huts of poverty. Full often do ye behold what ravages sickness makes where there is no friendly hand to stop its course. Ye find, for instance, the Father of a numerous family lie stretched on the bed of disease and languishing. Death, at the heels of his

inside, and nineteen workmen ascended it. In a short time several yards of the roof above them gave way, and falling immediately upon the scaffolding, bore it with great violence to the ground. Several of the men were precipitated from a height of a hundred feet. Others leaped into the niches of the walls; and three were left suspended by their hands from timbers above them; of these last two were saved; though, from the dangerous situation of one of them, near three quarters of an hour elapsed before effectual assistance could be rendered him; but the strength of the third being exhausted, from the size of the timber he grasped, another effort became necessary; he therefore endeavoured to throw himself on a rope fastened to each side of the building; but failing in the attempt, he also fell to the ground, and was killed on the spot. Of those who fell with the roof and scaffold, one only was found dead: but five or six others were much wounded. These are now restored by the surgical assistance rendered them at the INFIRMARY; but one yet remains, whose bruises were so severe, that in all probability he will never recover.

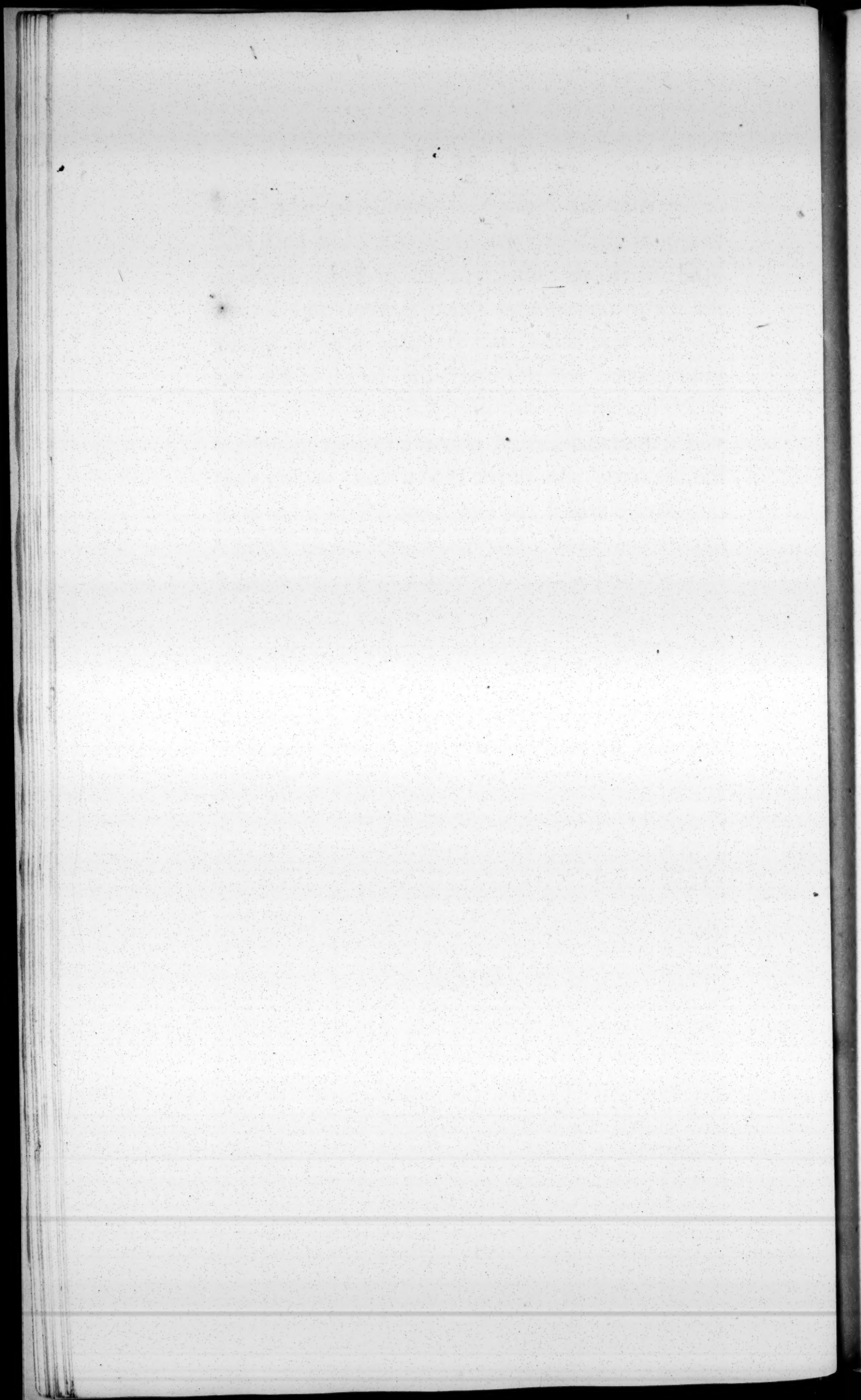
ministers, Sickness and Famine, demands his prey. The poor sufferer casts an imploring look for *some to have pity*; but there is none to regard him, save his wretched wife, almost a widow, and helpless infants, almost fatherless, who return his looks and groans with nothing but tears and cries. Alas, they have nothing else to give! The trifling pittance saved in days of health is expended in a lingering series of illness. The benefit arising from the wife's labour is precluded by attendance on her husband. The children, too young to maintain themselves, can do nothing to lessen their parents' wants. Their sole support, their only patrimony is their father's health and strength, and those are now sinking into the grave, unless Providence in pity send some good Samaritan, to apply the healing balm, to comfort the broken-hearted, and turn their wretchedness into joy.

That I may trespass no longer on your patience; no longer detain you from the exquisite luxury of expressing the SAMARITAN'S *compassion*, and enjoying his sensations, I will now transfer my office to a more able pleader; a pleader, that I trust every one present feels in his own breast, ready to supply what I have omitted, and forward to improve what I have feebly, but heartily, suggested.

So

So may the *blessings* of thousands, who have been, or shall be, *ready to perish, come upon you!* And when ye yourselves are brought down to *the bed of languishing* ; when sickness and sorrow compass you about, and the pains of death invade your mortal frames; may the Lord of life and death strengthen, comfort and relieve you! And when the changes and chances of this uncertain life are over, and all the distinctions, which rank or fortune raises, are laid low in dust; may your experience prove that CHARITY *never faileth!* May ye find your good deeds on earth recorded in Heaven, and be welcomed to the glorious recompense of Christian Obedience,---the *unchangeable blessings* of ETERNAL LIFE!





A
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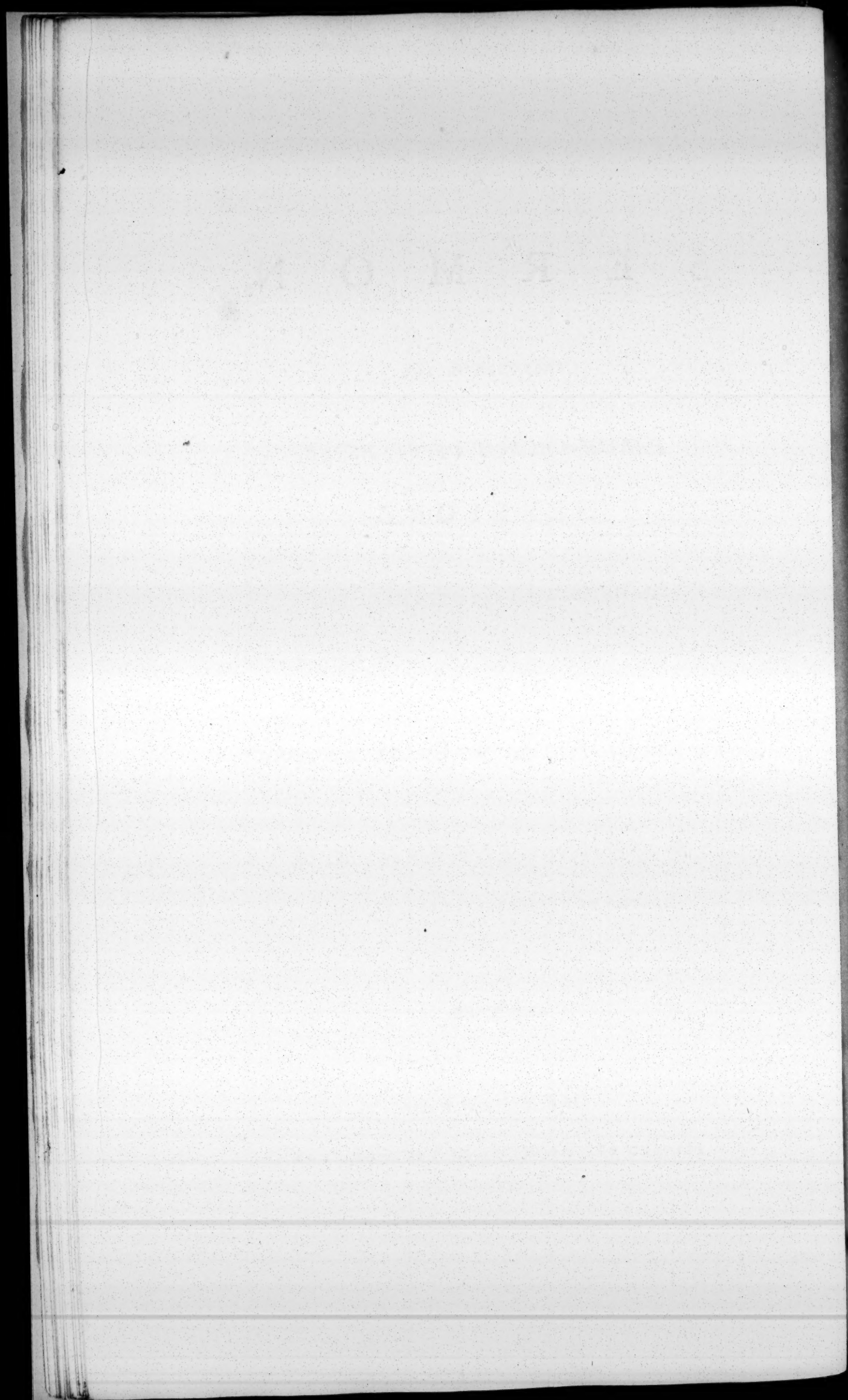
FOR THE BENEFIT OF THE CHARITY-SCHOOLS;

By JOHN CLUTTON, M. A.

RECTOR OF KINNERSLEY, HEREFORDSHIRE.

HEREFORD:

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TO
THE RIGHT REVEREND
THE LORD BISHOP OF HEREFORD,

TO THE
Reverend THOMAS RUSSELL, M. A.

AND
Mr. SAMUEL JOHNSON,
STEWARDS FOR THE CHARITY-SCHOOLS,

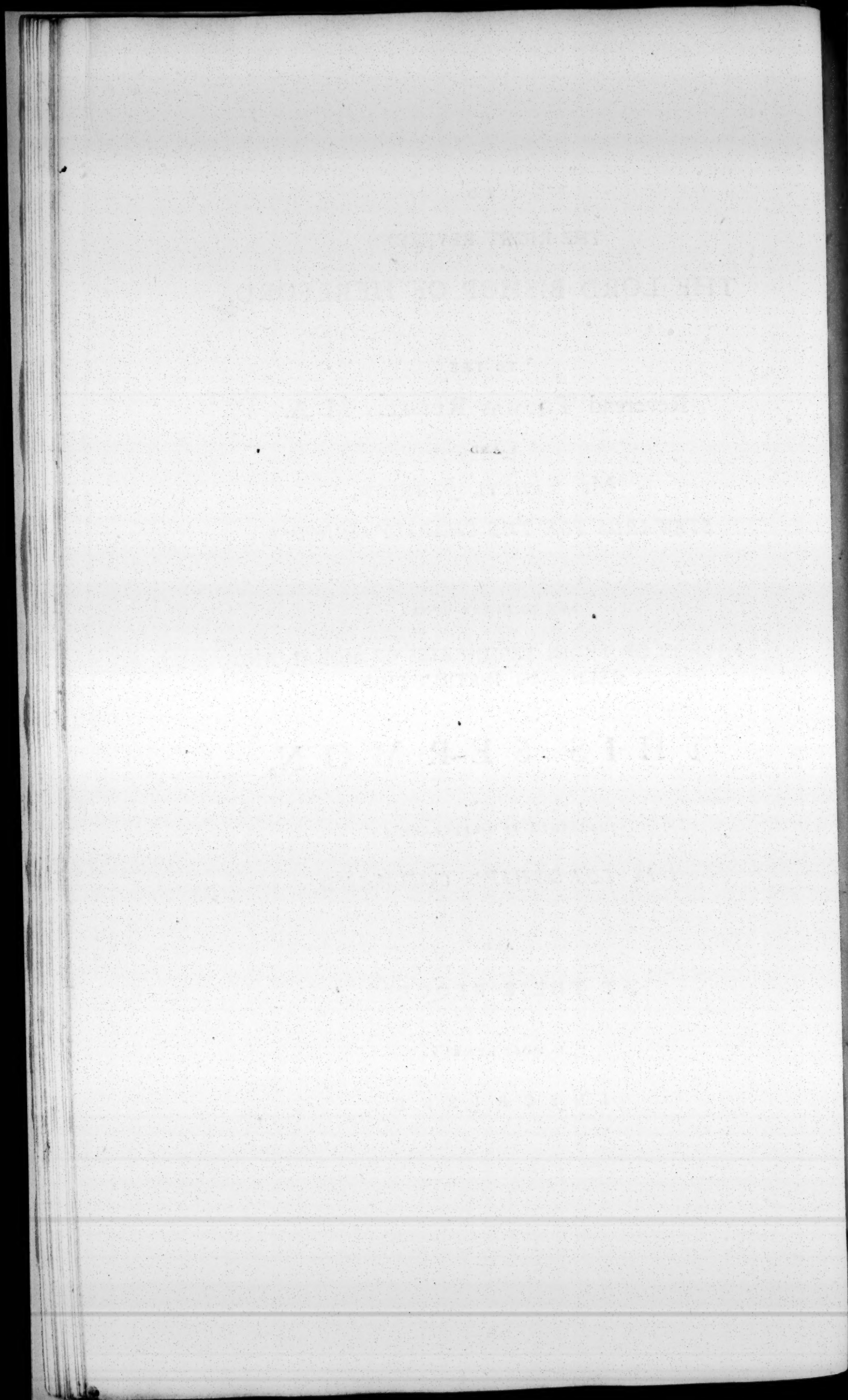
AND TO EVERY OTHER
PATRON OF THOSE SEMINARIES OF MORAL AND
RELIGIOUS INSTRUCTION,

THIS SERMON,

PUBLISHED IN OBEDIENCE TO
HIS LORDSHIP'S COMMAND,

AND
AT THEIR REQUEST,

IS MOST HUMBLY
INSCRIBED.



A

S E R M O N.

MATTHEW xviii. 14.

--- It is not the will of your Father, which is in heaven, that one of these little ones should perish.

THE same spirit of benevolence, the same pity and compassion for the human race, which induced the SON of GOD to leave the bosom of his Father, led Him when on earth to commiserate the infirmities, and to relieve both the spiritual and temporal wants of his creatures. Compassion He showed to every unfortunate object: relief He administered on every suitable occasion; sometimes through the natural means of human assistance; and sometimes through miracles wrought by his Almighty Power.

Power. His example is left upon record expressly for us to imitate: his steps are purposely traced to direct our feet.

We cannot, indeed, imitate Him in his miraculous works; but in his disposition and behaviour towards the objects of his miracles it is in our power to resemble Him. It is in our power to imbibe and cherish that benevolent principle, the fruits of which are in a very important sense "*eyes to the blind, feet to the lame, and a father to the fatherless:*" are wont to guide the steps of "*blind*", unwary "*little ones*" *in the way wherein they should go*; habituate them to tread *uprightly* and firmly in the paths of virtue; and warning their unexperienced hearts of the *deceitfulness* and danger of *sin*, thus effectually supply the loss or inability of their natural parents. In such charitable conduct the Christian gives the fairest testimony, that he endeavours to "let the same mind be in him, which was in CHRIST JESUS."

It is with particular design that I have introduced this discourse with our Lord's example; because I know not of any model so proper to be laid before a Congregation assembled on such an occasion as the present: nor know I of any
motive

motive that should have more influence in kindling the zeal and exciting the charity of CHRISTIANS.

Many arguments of a political tendency may, I am convinced, be brought to prove the usefulness and necessity of the Institution, in behalf of which I am called upon to plead. But I would rather suppose it needless to recite them *here*; because none but Pagans can want reasons for doing good, when told of the necessities of helpless "little ones," the conduct of our Saviour towards them, and the revealed *will* of God concerning them. Yet, needless as it may be to address arguments in favour of this Institution to You, whose experience hath ascertained its utility, we would have the uninformed, the unfeeling and the avaricious know, that it is an Institution established on principles of REASON and CIVIL POLICY, as well as *Charity* and *true Religion*.

In the best regulated Polities it has ever been a maxim of wisdom, that to *prevent* the commission of crimes is a safer and better expedient than to *punish* it. This maxim, founded in humanity as well as reason, awakened the attention of some ancient republics to the careful education and discipline of youth. In *Sparta*,

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for

for instance, the children of the poor became the adopted children of the state. Their education, peculiarly adapted for forming members of that community, was provided at the public expence. Their morals and behaviour were objects of general concern and attention; but particularly to old men were given the authority of parents over them, and the charge of applauding or reprehending their conduct. The good effects of this system crowned their hopes, and made ample amends for their pains.

But why do we go for examples to distant ages and heathen nations, when modern times and a Christian country furnish an instance of no less care taken to educate the rising generation? In the northern part of this island it is by law enacted "that there be a school settled and established, and a schoolmaster appointed in every parish." That the execution of this Act has been carefully attended to we learn from the best authority. We are informed that many other schools are there founded by the donations and legacies of charitable individuals, as well as by *The Society for promoting Christian Knowledge*. So that no parish is without a school, and in some there are four or five. In the southern parts of Scotland you very seldom meet a person,

fon, who cannot read and write. It is there deemed scandalous for any one not to be possessed of a Bible, which is always read in the parochial schools.*

To this powerful cause we may ascribe that general sobriety of manners, that honesty and persevering industry, for which the Scots are celebrated. This valuable establishment must be the principal reason, why robberies and murders, criminals and executions are so uncommon among them.

But is this, my fellow ENGLISHMEN, the case with our community? Have we but few robbers lurking in secret corners to waylay, to plunder, and to maim? can we travel without risk of assault or molestation on the road? Have we but few daring villains, who in the still hour of repose burst the doors and walls of our dwellings, rob us of our property, and at least endanger, if not rob us of, our lives? Alas! the sufferings of many highly beneficial to society; the depredations committed on the industrious tradesman, the ingenious mechanic and laborious

* See HOWARD'S *State of Prisons*, and KNOX'S *View of the British Empire*.

husbandman, evidence the great difficulty of securing property from the stratagems of the artful and the invasions of the violent. The widow's sighs, the orphan's tears, the bereaved parent's lamentation, over the mangled corse of a child, a father, a husband, bitterly bewail the want of principles, the want of a religious sense to dismay and check the atrocious ruffian in his course; bitterly bewail the insufficiency of human laws to stop the murderer's hand!

On this ground (too just a ground indeed!) it is that Foreigners have reproached us with having the worst of public manners, while we enjoy the best of Constitutions. "What nation," say they tauntingly, "is there so great; which hath statutes and judgments so righteous?" ' And yet what nation is there so vile, which hath popular manners and practice so corrupt and depraved; which hath prisons so crowded with abandoned wretches; which hath so many capital convictions and executions of criminals, of whom most are full-grown in wickedness ere they be full-grown in stature?'

But these observations, it may be said, will not apply to ALL the objects, for whom I am to solicit regard. Nearly one half of them being
of

of the *weaker sex* must be supposed naturally unfit to fill the land with violence.

Happy is it for the Community, that it can recount but a small number of female convicts in comparison with the male. Happy for the Community and themselves, that their minds are by nature composed of qualities congenial with their frames. But alas! those very qualities, which uncorrupted would indispose them for deeds of injustice and cruelty, leave them open to the seductive arts of veterans in guilt, who taint their dispositions with stains of every kind of wickedness. And when they are imbued with such stains in the fresh season of early youth, sad experience has shown how much deeper the die gradually grows in a short time. We need not inform the Inhabitants of this City to what a pitch of profligacy, to what enormity of hardened wickedness these once-gentle creatures may be brought. To you we need not exemplify the atrocious lengths, to which an early initiation in the ways of vice may lead. PROVIDENCE itself has but lately been a public Instructor here, by bringing to light and conviction a lamentable instance of these remarks. And Justice has been a severe but proper Monitor to all other delinquents, by bringing to condign, though fatal,

punishment a wretched criminal, who was on account of her youth and her crimes at once an object of pity and detestation!* There may be others

* The object here alluded to is the late SUSANNAH RUGG, a beautiful girl only eighteen years of age, who, together with WILLIAM JONES, was at the last Hereford Assizes capitally convicted and condemned for causing the death of Jones's wife by poison. Having lived some time in a criminal connection with Jones, who was a very profligate character, she was induced to conspire with him in contriving and procuring the means, and effecting the horrid design of murdering his wife. The guilt of the culprits was evidenced by circumstances peculiarly providential. In the stomach of the unfortunate woman was found a quantity of both yellow and white arsenic: and the *Apothecary*, of whom the poison was proved to have been purchased by the criminals, positively swore, that at the time of selling it he particularly noticed, that a partition in his drawer between the arsenics of each colour was accidentally moved from its place, and so occasioned a mixture of the yellow and white in the quantity sold. By such slight and unthought-of circumstances does Providence generally bring about the detection and punishment of crimes of this atrocious nature, however secretly contrived and executed!

The behaviour of the prisoners after condemnation was perfectly penitent and resigned. They acknowledged the justice of their fate; and confessed that the poison was bought with the knowledge and concurrence of each for the express purpose of destroying the wife

others within recollection, who, though not themselves perhaps the accessories or daring perpetrators of murder or less heinous crimes, have occasionally proved the instigators and abettors of villany.

Such departure from the amiable composition of their nature can hardly be unexpected from the lowest rank of females, when the circumstances attending their state are taken into consideration. Destitute, perhaps, of the natural "guides of their youth," they have none to lead them "in the way wherein they should walk," but are left exposed, the objects of mere casual notice, in a wide disregarding world. Perhaps

wife of Jones, and that it was administered in a basin of broth by her husband! They were executed on Monday 2d of August, near St. Peter's Church, opposite the Goal in St. Owen's-street, and by the forfeit of their lives and sincerity of their contrition, it is hoped. have made such expiation as may through the Saviour's merits procure them mercy above, which in justice and policy could not be extended to them here. He, previous to his trial made over his property, about 40l. per ann. to two young children, whom he has left to lament their father's flagitiousness, which made them Orphans. She, in her last moments cautioned the spectators to be particularly wary *what connections they formed in early life!*

their parents are yet alive, but poor and illiterate. From most of them Penury withholds the power, from too many Wickedness the will, to have their children better instructed than themselves. In this unpromising state how precarious a prospect have their *little ones* of knowing good from evil, at a time when that knowledge should be most assiduously instilled! Their faculties just opening are awake to every expression and every action. Whatever strikes their senses appears with the charms of novelty, and engages their attention. Objects meet them at every step in a variety of shapes to call forth and exercise their imitative powers: powers that will be exercised in imitations, whether proper or improper. But how shall *they* distinguish? The moral sense of right and wrong makes no part of their instinctive perception: and their rational faculties for want of culture are without information and without apprehension. Example is their only preceptor: example often of the worst kind! Experience is their only monitor: experience always slow to come, many times too late! In the interim of neglect, Reason is overcast at its dawn with clouds of passions; inordinate appetites gain strength from habit, and an ascendancy from compliance; and conscience through an early course of vicious action and repeated transgression

gression becomes at length impenetrably callous. Neither the love nor fear of God, neither a sense of Divine goodness, nor of Divine anger, was impressed on their minds when tender; and how should regard or dread of men, how should respect for human laws or penalties influence their hearts, senseless and hardened! Thus untaught and unadmonished by friends, unassisted by reason, and unrestrained by principle, they regard not the means, so that they attain the ends, of gratifying their propensities: they regard not innocence nor right, neither the property nor life of their neighbours, but irreclaimably pursue their evil courses, till an untimely and ignominious death puts a final period to their career!*

We

• Since the delivery of these observations proposals have been made, and much encouragement given, to establish SUNDAY-SCHOOLS in this City. The institution promises to do much in correcting the evils described: it may afford instruction and discipline to numbers, whom the limits of other charitable foundations will not comprehend; or to whom full employment on week-days for the sustenance of their bodies, spares only Sundays for the improvement of their minds; and may prove a proper nursery to transplant from into the CHARITY-SCHOOLS. By means of this institution near five hundred thousand children are now training up to knowledge and virtue. The advantages experienced

We mean not to include all in this deplorable state. Doubtless there are many in the walk of humble life, who through accident, remoteness from temptation, or the natural blessing of a good heart tolerably free from the tares of vice, though unsown with seeds of virtue, have escaped the too general corruption of their order. But can Benevolence indulge any well-founded hopes, that they will arrive at a mature age uncontaminated? Or, are danger and occasion for caution confined to the state of childhood? No. More perilous are the paths of youth. Their ways are full of latent snares. Numerous rocks lie under the surface of a smooth sea on which thousands split in the voyage of youthful life, and are irrecoverably shipwrecked. The stronger sex, which should give protection and support to the weaker, is infested with profligate characters, fraught with artifice to undermine the props of

experienced from it in other places are the best recommendation of its adoption in this. "Wherever," says the BISHOP of NORWICH, "it has been tried, the expectation has been answered. Children have pressed to be admitted: when admitted, they have made due improvement; and in some instances have, ere long, commenced masters, and been found teaching other children at home what themselves had learned at school."

female

female virtue, and possessed of power to complete their fall. And well-guarded must be the heart that does not yield to the subtle stratagems of the betrayer, and the flattering allurements of pleasure or interest, gilded over with insinuations from the universal Tempter, who knows every avenue to the soul, and still treacherously whispers the too credulous daughters of Eve, "*Ye shall not surely die.*" Unadmonished of these engines of ruin the unsuspecting maid too often falls an early victim to seduction, and all its horrid train of ills. *She cometh up, and is cut down, like a Flower.* Fair and flourishing as the earth is in the vernal season, she attracts and delights the eye with all the verdure of innocence and modesty; but soon the foul blast of corruption comes; and, if there be no friendly screen to shelter, the opening buds of sense and virtue are suddenly blighted, every principle of goodness withers ere it shoot out, and all the promising hopes of goodly fruits are gone!

Here then learn, YE, who superintend the morals of the rising generation, learn prudence of the provident Gardener. As he would gather fruit in Autumn, he guards from injury the bloom of Spring. *Go to the good Husbandman and be wise.* As he expects full sheaves at harvest,

harvest, he knows that he must cherish and cultivate the tender blade. So would YE, to whom God has given the power and the blessing; whom He has appointed stewards of his bounties; would ye save the *little ones* of the age from *perishing*; would ye make them faithful and obedient servants, just and honest citizens, virtuous and pious Christians;---guard well their susceptible minds from the infection of vice, from the influence of bad examples, the indulgence of sinful or idle habits, the admission of licentious and false opinions. Would ye make them useful members, instead of being the pests, of society; religious worshippers, instead of blasphemers, of God; --early instil into their hearts the principles of morality and religion. --- Impress them with a sense of "what is right, fit and just." --- Teach them, and inure them to practise, the duties they owe themselves, their neighbours and their God.

And surely it is no difficult task that we urge. It is not to any laborious exertion of faculties and waste of time on abstruse points that we press you to lead them. The essential truths of Christianity are level to the meanest apprehensions of the *Poor*, to whom they were originally *preached*. The leading doctrines of the Gospel are so easy of attainment, that *he who runs may read them*,
if

if he can read at all. And if explanation be wanted, what better explanation can be given, what better recommended to general use, than those compendious definitions of "DUTY *towards* GOD," and "DUTY *towards our* NEIGHBOUR," contained in the Church-Catechism; that incomparable Epitome of the Christian Religion, where plain sense and simplicity go hand in hand? The Public Teachers of Religion are particularly impelled to catch every opportunity of recommending CATECHETICAL INSTRUCTION; by which *the principles of the oracles of God* being previously explained and instilled, the difficult terms of doctrine unavoidably used in their discourses would be better understood, and probably Edification better promoted. They feel the importance of this mode of instruction from former neglect of it; and are not seldom painfully convinced, that the fruits of their ministry are disproportionate to their labours; chiefly because their hearers have had no previous elementary information. Where no foundation is laid, the structure built in the air must be as light and unsubstantial, liable to be *tossed to and fro, and carried away with every blast of vain doctrine.*

Be it your care, as far as your influence extends, to obviate this evil in the rising generation,
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by having a knowledge of the elements of religion unremittingly inculcated. So shall ye lay the surest grounds for the good morals and orderly deportment of the little ones committed to your care.---So shall ye raise the best boundaries to their headstrong passions, which unrestrained would break forth upon society, and deluge the land with torrents of iniquity.---So shall ye prove yourselves benevolent and praiseworthy Patriots; the Benefactors of the useful Poor; the Preservers of your Country's welfare and glory. Humanity gives you this counsel: REASON and POLICY bid you follow it.

Thus have I "*spoken after the manner of men, because of the infirmity of some,*" with intent to prove, that it is the *secular* interest of the community in general and of every wealthy individual, to direct their best exertions to the improvement of manners, particularly in the lower class of people; and, as the most promising mode, to promote as much as possible the moral and religious education of indigent children. But others of more enlarged minds may think, that I have degraded the dignity of my commission by recommending from motives of mere *policy* what should be enforced on the grounds of DUTY and TRUE PIETY. I shall therefore trespass a little

little longer on your patience, to urge the necessity of supporting such Institutions as this on RELIGIOUS CONSIDERATIONS.

Our blessed Lord and Saviour came into the world to *do* "the will of his Father," as far as was incumbent on Himself, and to *declare* it to others, as far as was expected from them. The former part of his office He discharged with that perfect Sacrifice and all-sufficient Atonement, which He made for the sins of the whole world: the latter He has revealed in all its minute circumstances, and left upon record, as the rule of our conduct. Among the various virtues, which He taught, and his Father wills us to practise, CHARITY is most frequently and forcibly inculcated. And among the various Objects of Charity (though all mankind, enemies as well as friends, are entitled to it under the Gospel, yet) both the precept and example of our Divine Instructor recommend LITTLE CHILDREN to our particular notice. The SON of GOD condescended to be the Advocate of the helpless and fatherless; and accepted as a testimony of respect to Himself every mark of kindness that was shown to them: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto ME." With what enchanting benevolence

lence did He say, "Suffer the little children to
 "come unto Me!" And reproveth those that
 would have kept them from him. Nor only in
 words, but in acts also, did He testify his regard
 for them. For 'He embraced them in his
 'arms; He laid his hands upon them, and blef-
 'fed them.' Can there, then, a doubt arise, that
 He approveth and will reward 'this charitable
 'work of yours in bringing these *little ones*' into his
 presence, that they may learn and practise the
 duties of his holy religion, may be 'embraced
 'with the arms of his mercy, and receive the
 'blessing of eternal life?' No, ye faithful Ser-
 vants of Christ; He, who declared that *a cup of*
cold water only, given to such in his name, should in
no wise lose its reward, will not fail to recompense
 those, who feed them with *living water*, and,
 what is far better than earthly bread, with the
 words of life and happiness which *proceed out of*
the mouth of God; thus rescuing them from the
 jaws of spiritual famine and eternal death.

SOLOMON has observed, and experience bears
 sad witness to the observation, that "*the* DESTRUCTION
 "*of the poor is their poverty.*" But CHRIST
 has declared it *the will of his father that not*
one of these little ones should PERISH. And, that
 we might know the true way to his favour and
 the

the consequent blessings of Eternity, He has apprized us, that *not every one that saith unto Him, " Lord, Lord!" shall enter into the kingdom of Heaven, but he, that DOETH the WILL of his FATHER.* Wherefore, my brethren, suffer the Apostle's exhortation from my lips: " Be ye not unwise, " but understanding what the will of the Lord " is," lose not the present happy opportunity of *doing it.*

Is POVERTY *the destruction* of the Poor?--- Let Opulence fly to their aid, and drive away that parent of perdition. Has CHRIST said, " Whosoever receiveth one such little child in " my name, receiveth Me?"---Let Gratitude inflame the heart; and Interest, if Piety does not, open wide the hand. Has GOD made known his *Will*, that *not one of these little ones should perish?* and were we created on purpose to do his will?---Let us bring them forward in the way which leadeth to life and salvation; that *their angels, which always behold the face of our heavenly Father,* may present our alms and assistance as a *memorial* before Him.

Is there, let me ask, is there a Father or Mother in this Congregation, who have taken pains to instruct their own offspring in moral and

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religious

religious obligations; to instil into their infant minds a knowledge of the social duties, and impress them with a sense of the great importance of Faith in a Divine Redeemer?---Can such a Parent look upon these fatherless without thinking, that theirs might have been the lot of his own darlings, had not Providence been more indulgent to them; and still that the same Providence can reverse situations, and by no uncommon dispensation cause his children's children to become dependent on these very suppliant?

Is there a Female among the many present, who blessed with the guidance of a good education has escaped the many snares which lie in the ways of youth; has preserved both purity of heart and innocency of manners?---Can such an one withhold assistance from these ignorant travellers in the same road of temptation?---Can she refuse to impart to the little ones of her own sex some information of the dangers which await them, some protection from the hardships of their journey?

Is there a virtuous man in this assembly, who can behold with indifference these harmless children; and not wish them to preserve their simplicity and innocence uncorrupted?

Is there a Christian in this sacred Temple, who has heard the precept and example of his Saviour, the will and command of his God, and can neglect
to

to follow and obey them; can nevertheless leave these *little ones* to *perish* for lack of that which he can very well spare?---

To such our applications are vain! Neither your wants, my little friends, nor my hearty exertions can affect the unthinking, the unfeeling, the uncharitable! All that we have to do with such is to turn our addresses into prayers, and humbly beseech the Lord to *put a new spirit within them, to take away from them the stony heart, and to give them a heart of flesh*; that, whenever He shall call upon them to serve Him in works of piety and charity such as this, every one may with ready submission answer, "Lo! " I come, *to do thy Will, O God.*"

And may HE, *who giveth us richly all things to enjoy*, may He shower down his choicest blessings on the head and heart of every one that shall help to snatch the *little ones* of the poor, *ready to perish*, from the pit of destruction, to deliver them from *the power of darkness*, and *translate them into the Kingdom of JESUS CHRIST!*

